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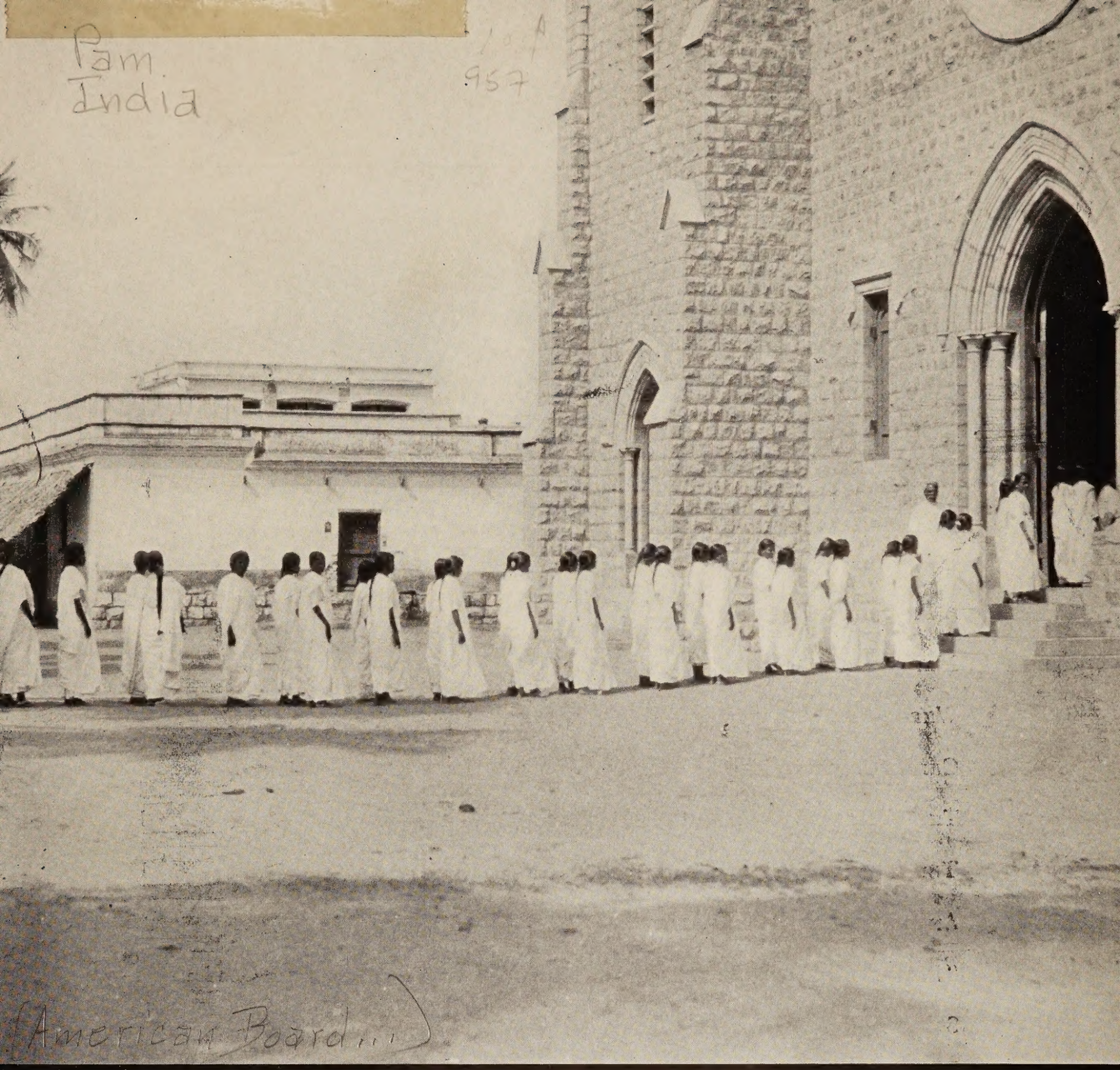

CHRISTIAN INDIA *Leads the Way*

THE STORY OF THE AMERICAN BOARD IN INDIA

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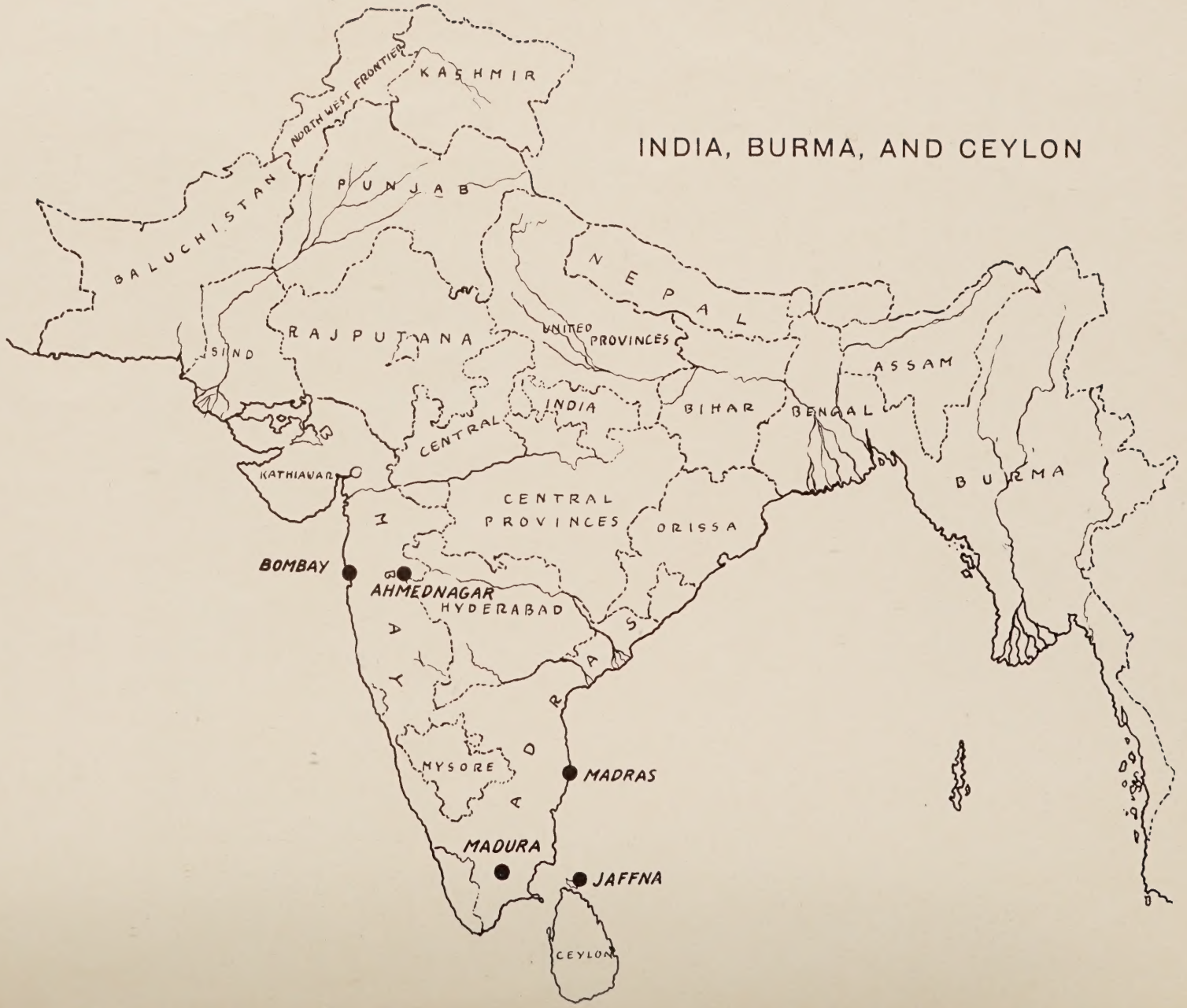
A Prayer for India

God of all nations,
We beseech thee to bring that day nearer
When our country shall be truly one,
When every barrier shall be broken down,
When no man shall work for his own selfish good,
When no man shall defraud or oppress his neighbour,
When no man shall reckon his neighbour worse than himself,
When none shall be despised or outcast,
But all shall be free to work in equal manhood for thee and their country.

J. S. HOYLAND*

*From *A Book of Prayers Written for Use in an Indian College*, p. 49, "For Unity."


INDIA, BURMA, AND CEYLON
KASHMIR
NORTH WEST FRONTIER
BALUCHISTAN
PUNJAB
NEPAL
RAJPUTANA
UNITED PROVINCES
SIND
ASSAM
INDIA
BIHAR
BENGAL
CENTRAL
KATHIAVAR
BURMA
CENTRAL PROVINCES
ORISSA
BOMBAY
AHMEDNAGAR
HYDERABAD
MYSORE
MADRAS
MADURA
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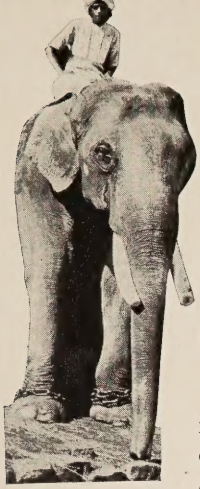


Where Are We?

THE title of this pamphlet may seem a paradox to some people in America. Is there a Christian India? Surely India is Hindu—a land of gurus and fakirs. And of course it is true that there is no such thing as a Christian nation in the world, but in practically every land there is rooted deep in the soil of the country itself a Christian Church, whose membership and leadership are dedicated to making the spirit of Jesus the reigning spirit of the world, and to bringing the beloved community of God which he taught and for which he died. And India in many cases leads the way by which the progress of that Kingdom may be advanced. Christian India will teach us interpretations of our Master that we need. Christian India will give new meaning to the Cross and to the spirit of sacrifice and to the meaning of prayer. Someone has said: "We shall never have a real interpretation of the Gospel of John till Christian India gives it to us."

In this pamphlet we are watching a certain portion of the Indian Christian Church in its work, and seeing it lead us in the Christian fellowship and in the missionary work of the world. In the first place, India is the oldest mission field of the modern missionary movement. In the second place, she has probably achieved more nearly an "indigenous" Church, more deeply rooted, more truly nationalized and at home in the land, than any other mission field. In the third place, India is leading the way in church unity, as we shall see in this leaflet. And she is leading the way in little things—the discovery of new ways of worship, new means of service, new techniques for the Church.

Though we are naturally interested today in the whole of the great sub-continent of India and its millions of people in rapid motion toward a new day, our own particular responsibility as a Congregational-Christian fellowship is for the three missions of the American Board in India today.

The Marathi Mission

The first and oldest is known to us as the Marathi Mission, and centers around three cities. Bombay is today not so much the center of our mission as the port through which we approach India and where we share with other Boards in united or coöperative work. From the city of Bombay east and south is an area about the size of Connecticut, with about a million and a half population whose real center is Ahmednagar, a city of about 50,000. Most of the people of this area belong to what is known as the Maratha people, or the Marathas, one of the strongest races of India, who successfully broke the power of the great Mogul Empire. From the geographical standpoint this is a very fertile section of many villages and small farms, where the Western Ghats, a mountain range, rises steeply just a little way back of the beautiful coast line. The other cities of importance in our area are Poona and Sholapur.

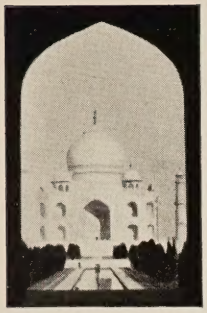
The Madura Mission

Toward the southern tip of the Indian peninsula and on the right-hand side as one looks at the map, is the little city of Madura, the center of the Madura Mission of South India. In area it is small, but it has nearly 3,000,000 people. The city of Madura is the capital of a vast agricultural territory and famous as the principal center for the religious life of the Tamil-speaking people, with magnificent old temples thousands of years old.

The Ceylon Mission

At the very northernmost tip of the island of Ceylon is a little secondary island, virtually a peninsula called Jaffna, connected to the main body of Ceylon by a sand strip forty miles wide. A group of Tamil-speaking people from South India—unlike in race, speech, and religion to the rest of Ceylon—settled there and developed a prosperous community in a beautiful setting. Today the population reached by the mission is about 200,000. They are strong and self-reliant, these Tamils of Jaffna. There is no large city on the island.

The "Golden Lily" Tank in the Great Hindu Temple at Madura, South India



Christ Comes to India

By HUGH VERNON WHITE

All men need Christ and yet in every country that need appears against a background of specific social conditions and religious beliefs. In no country are religion and social life more intertwined than in India. A brief outline of some of the beliefs common to all parts of India will help us to see the intermingling of religion and social and moral life, and the way in which a change in religious faith will work toward a regeneration of the whole life of India. We need always to remember that the distinctive approach of the Christian Church to the whole problem of life is religious. Religion is not all of life, and the spirit of Christ strives for the redemption of the whole man in all his relationships; but the key to the whole process is in our relation to God and in the active entrance into life of the grace and power of God; and that, of course, is religion. So the Christian goes to India with the message of God in Christ; taking a religious faith to a land of religions because the evils as well as the virtues of India are rooted deeply in the religion of India.

The first thing to observe is that India is a land of many religions. Nearly four-fifths of her people are Hindus. Indeed, "Hindu" is but another form of "India." But Hinduism itself is divided into a great number of sects and there are innumerable local gods and ways of serving the gods. Then some seventy millions of the people are Moslems; India was at one period ruled by Moslem kings; the Taj Mahal was built by such a king, Shah Jahan. Apart from Christianity there are other smaller groups: the Sikhs, the Jains, and nearly all the Parsees there are in the world, which is only about two hundred thousand. It is an interesting thing that Buddhism, which began in India in the sixth century before Christ and which was at one time the dominant faith of the land, having completely disappeared from India, is now represented by a small missionary community.

Each one of these religious communities, of course, has its own ways and beliefs, but the character of Indian life in general is profoundly affected by certain characteristics of the Hindu faith which run through all Hindu sects and systems of theology. One thing is the belief in *reincarnation*. For the Hindu the life he is living upon the earth is only a brief incident in an age-long existence which stretches back through many former appearances upon the earth, and which, unless something drastic is done about it, will continue through an indefinite number of future births. This might seem to be a very cheering belief. Why fear death when you are certain that after you die you are going to be born again on the earth? But, as a matter of fact, instead of being a source of encouragement, this belief casts a pall over the life of the Hindu. From long experience and after much mature reflection upon life, the people of India have come to look upon life as a burden heavy to be borne; to have the prospect of being reborn and having to go through the toil and suffering and defeats of life again and still again with no escape from the ceaseless round is to them the chief evil to be escaped. Their view of life is quite realistic and we must remember that it is return to the same earthly life that they must face. Not even death can free them from it. There is also the possibility that they may be born in even worse conditions. This is somewhat matched by the possibility that the next life on the earth may be set in more pleasant places, but the Hindu is profoundly convinced that all earthly life is a burden to be borne, as indeed it is, and salvation for him means release from the further necessity of it.

Another pervasive belief in Hinduism is the

The Hour of Prayer in the Great Mosque at Delhi

belief in *karma*. Now, karma is closely connected with reincarnation. It is a cosmic moral law which follows each soul through all its incarnations with a strict account. Each man's karma determines the present conditions of his life; if in former appearances on the earth he has accumulated a relatively large amount of good karma through good deeds he will now be in a comparatively prosperous and happy condition. But if he has done more evil than good in past lives, then he will be in relative misery now. So every man's present state is the exact result of his good and evil deeds in former incarnations. The best one can do is to accumulate more merit in this present life with the hope that the next life may find one more fortunately situated. This inexorable moral bookkeeping underlies all other beliefs and constitutes the framework of all moral endeavor and the spiritual outlook of all Hindus. There have been more or less successful attempts to escape it. The so-called *bhakti* sects teach the doctrine of a personal God who can save man from his sin and from the inexorable grip of karma by His free grace. This is a belief that points toward Christian faith. But it has not, for the great majority of Indian people, broken the hold of karma. As for the effects of belief in karma, they are depressing. Every man can see how difficult it is even to make a little progress and perfection always seems to be a receding goal, the net result a sense of futility and despair.

The third characteristic of Hindu religion is *caste*. Now, caste is a system of social classification, originally based upon one's calling or occupation. The account generally given is that there were originally four castes: the Brahman, or priestly caste; the Kshatriya, or soldier caste; the Vaisya, or merchant and artisan caste; and the Sudra, or peasant caste. But castes subdivide and new ones appear, so that there are now hundreds of them. Then there are the outcastes, those who have no status nor rights at all, but must do the dirty work—act as scavengers, and live a life of permanent defilement and ostra-

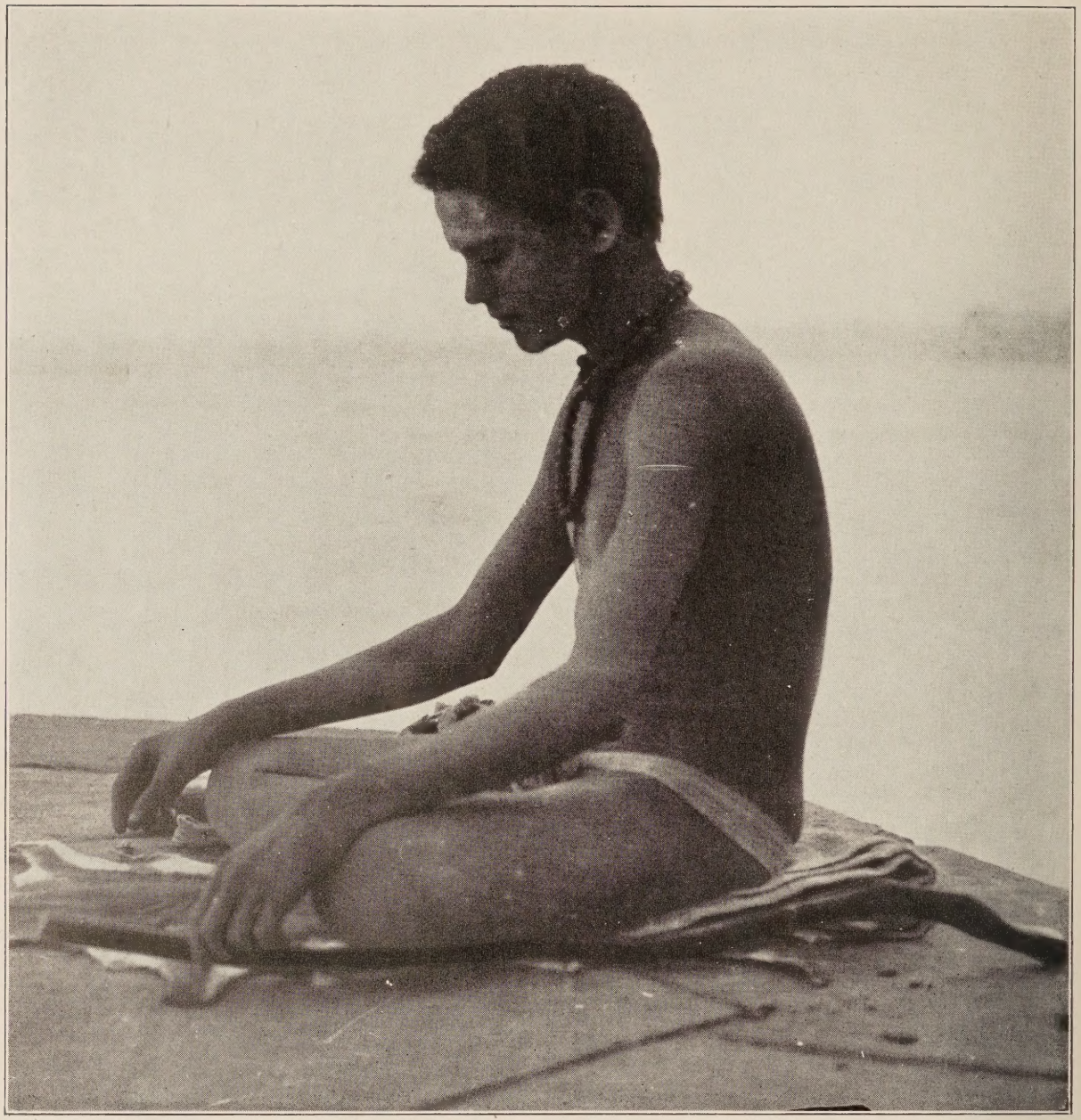
cism. An outcaste is an untouchable; he cannot touch a caste man, cannot draw water from the same well or touch the vessels from which a caste Hindu eats.

Now, this matter of caste is not merely a matter of occupation, nor merely social status, nor even of race or family. It is, however, a fixed position determined by birth. But the thing that determines the caste into which one is born is this cosmic system of morality called karma. A Brahman is a Brahman because he is being rewarded for a long series of lives in which great merit has been accumulated. An outcaste is an outcaste because he has acquired so much guilt through evil deeds that he is now in misery. Naturally, nothing can be done about it. No man can change his caste, especially to get into a higher one during this life. A cultured and educated outcaste—and there are now many of them—is still to the orthodox Hindu an untouchable even though that orthodox Hindu may be himself illiterate, filthy and morally corrupt. Caste position is not merely a human social matter; it is upheld by the divine law of the unseen world. Even reforming Hindus, such as Gandhi, while they want to remove some of the abuses of the system, do not want to abandon the system itself. To give up caste would, more than anything else, mean the repudiation of the religion of Hinduism; it would deny its fundamental conceptions of karma and reincarnation.

We must add to these three factors in Hindu religion—reincarnation, karma, and caste—a new and powerful one, and that is *nationalism*. Like most other countries India is the scene of an intense and passionate nationalism. At Lucknow there is a great relief map of Mother India and it is a place of worship, but this is only a slight symbol of the fact that India herself, as the ultimate object of reverence and devotion, is for millions the regulative article of religious faith. Birth as an Indian makes one a part of that racial-national entity that is called Mother India. One, therefore, should remain a Hindu in religion because his religion is an essential part of his nationality. That is the reason why Gandhi holds to caste, and to the worship of the cow, and strongly condemns the conversion of Hindus to Christianity or to any other religion. Hinduism has become today a nationalistic religion; it is not so much a matter of what you believe or how you worship, but of loyalty to caste and the preservation of the religious and social solidarity of the Indian nation.

There is much beauty and virtue in the lives of many Hindus and high moral insights and truth in the teachings of Indian saints and religious leaders. One need not for a moment condemn nor underrate the real spiritual and moral achievements of India to see that her spiritual life has not only been sustained but also bound in rigid and hopeless limits by the system outlined above. Christ comes to India to free her spirit from the artificial bonds which are upon her soul and her social life as well, and to deliver her, if possible, from the newly developing blight of nationalism. He comes to India to fulfil and justify the intuition of her *bhakta* saints in a God of grace and love. He comes to make God as Savior real and potent through his own revelation of the Father. He comes to break the relentless hold of karma and give hope to men of all castes and of no caste, as he broke the bondage of the Mosaic law for Paul and the first Jewish Christians. Finally, he comes to give life joy and promise so that it will not be a burden to be borne as long as it must and escaped as soon as possible. He comes to take away the divine sanction of caste and lay the foundation in basic religious faith and philosophy for a new human fraternity and a new community of life in which each man, as a child of God and as the equal object of His love, may strive to make the best of his life for himself and for those he loves—and for India.

Christ Comes to India to Give New Hope



"Down through the ages," said an Indian student, "our people have sought in silent meditation and deep devotion to find God and attain His spirit. Our prophets have sought Him and tried to reveal Him to us. In Jesus Christ we find the end of our long quest; in Him is the fulfilment of our souls' great hunger."

The Beginnings

By RUTH ISABEL SEABURY

INDIA is the first mission field of the American churches. Though the little group of college boys who in 1810 met under a hay stack and gave the first telling impetus to missions in the United States had in their thought the whole world of "heathen" to be saved and evangelized, for most of them it apparently became concrete in terms of India. And the first sailing vessel to carry a missionary from the United States of America was the *Caravan*, bound for Calcutta. The missionaries aboard, as well as the little group which sailed on the *Harmony* a few days later, went out under the auspices of the American Board of Commissioners for Foreign Missions, the first mission board of the United States, created by vote of a little association of Congregational churches in Massachusetts.

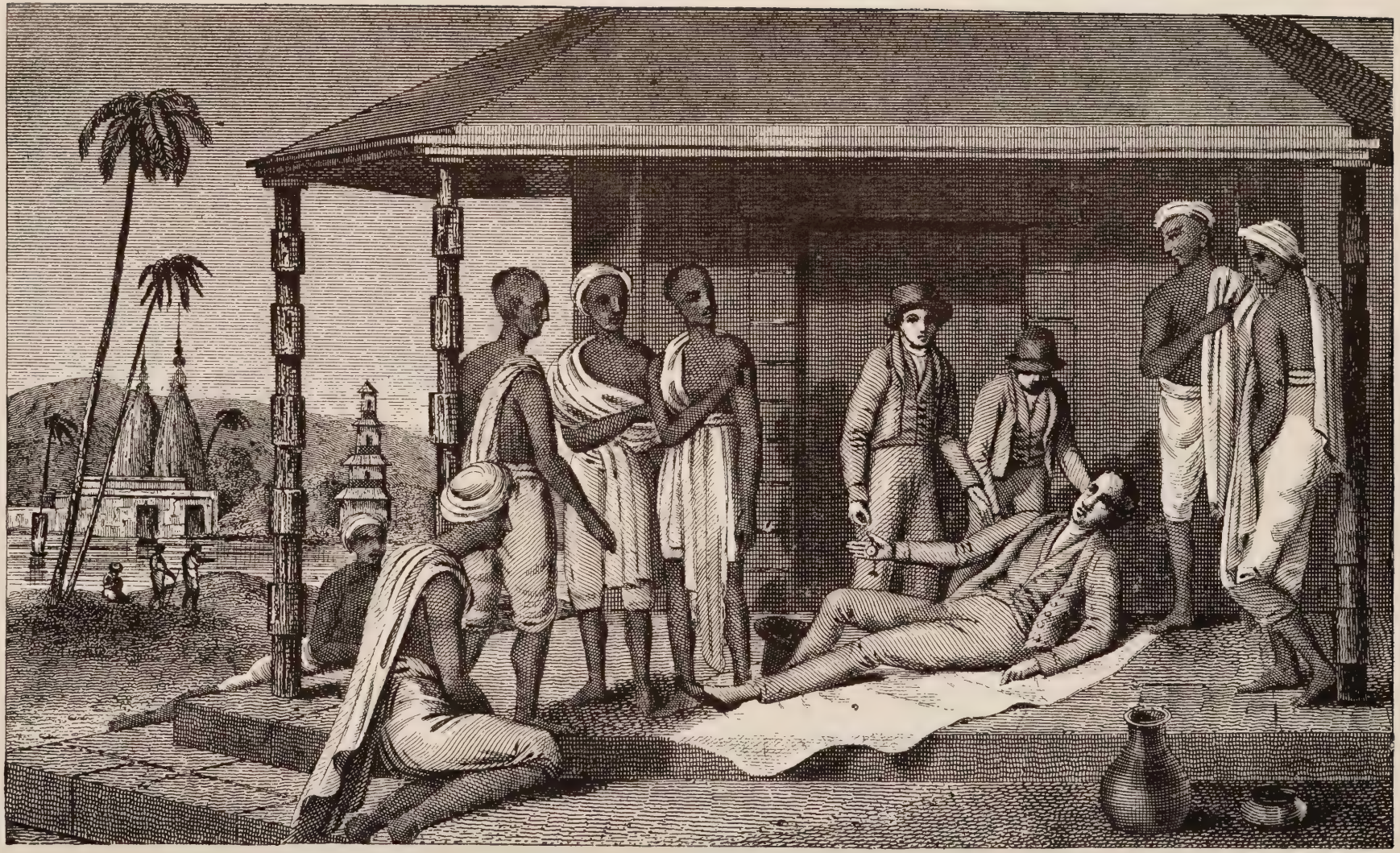
It is amazing to consider the obstacles that that little group faced: the very voyage itself, lasting from the cold winter days of February, 1812, to June 17th when they landed in Calcutta; the fact that their nation was at war with the nation into whose borders they were going; the opposition of the East India Company, at that time governing India and determined to keep out the missionary with his "meddlesomeness" lest interference with the Indian's faith should make the task of governing him more difficult. Last but not least there was the insecurity of their own future. Funds had, to be sure, been raised, sufficient to meet the first year's expenses; but whether the churches would respond as well a second year, when the first romance of the ordination and sailing had receded into the background—of that they could not be sure; and the Board behind them was very young. There was a strong opposition party in the churches, and a great body of apathetic Christians in the pews. How familiar it all sounds!

In addition to that they of course went to an India ill prepared to receive them. It was not, to be sure, the first experience of India with the message of Christ. Already there were the very old churches of the St. Thomas Christians, founded in the very beginning of the Christian era. And there were in addition the Roman Catholic churches founded by the Portuguese and the French. Here and there were also scattered missions of the Dutch; and William Carey, the "consecrated cobbler," had blazed the first trail for the English-speaking Protestant missionaries.

When they landed in Calcutta, those first American missionaries, Judson and Newell, they were ordered to return on the very same boat on which they had arrived. All the wires they could pull availed nothing. They found that they were likely to be imprisoned, so at last they fled, disguised, under cover of the night. "Running heavy risks like escaping prisoners," writes Dr. Strong, in *The Story of the American Board*, "they all managed to get away, the Judsons to Burma, the rest to Bombay."

But even Bombay proved an insecure landing place. The war between England and the United States had complicated the situation. It was two years before they really obtained permission to work in the land and under conditions favorable to real service. Soon Judson and his colleagues found themselves in a difference of opinion on theology, and eventually Judson himself accepted the support of the Baptist churches rather than the Congregational. "From this apparent disaster," writes our historian, "came another mission board—the Baptist Missionary Union, and the opening of work in Burma."

The first task of the missionaries in Bombay was to learn the difficult language. They had neither dictionary nor grammar. Fortu-



Death of Gordon Hall, Pioneer to India—"It was costly business" to send the Christian message to India

nately Gordon Hall, one of the leaders of the group, perhaps its most outstanding leader, had married after his arrival an English wife who spoke and read Hindustani. Though this was not the speech of the people of this area, it did offer many opportunities for contact with the educated, who were able to help them in the learning of the vernacular. It was the habit of the missionaries, too, to mingle with the common people, to walk daily in the bazaars and pass by the temples, pausing wherever they could gather a group. They became acquainted with more and more people, learned their habits and their lives. They were constantly appalled at the misery of the average family, the awfulness of certain phases of Indian life; at the religious sanction given to all kinds of abuses—caste, infanticide, and the exploitation of little children for temple purposes. Their letters and journals are full of their reaction to these things which they saw as needing to be transformed by the healing touch of the spirit of God expressed in Jesus Christ.

Just as soon as they had enough language to do so, they brought from Calcutta a printing press and from Ceylon a printer, and began to turn out the New Testament and scatter it wherever opportunity offered. The reading of those matchless words has always been one of the chief means of bringing the Christian message to India, and more educated, high caste leaders have been won by that than by any other method.

Along with the printing of the Word they established schools in order that the common man, even though an outcaste, might learn to read. The schools grew in popularity till within three or four years twenty-five were in operation, at a cost, be it remarked, of only eleven dollars a month for a hundred boys. The very first chapel for public worship they succeeded in erecting by 1822, and how they did rejoice in that first meeting of a congregation in a proper place for worship!

Meanwhile their eyes were cast constantly farther inland. The little area around the city of Bombay, virtually an island as regards the rest of India, was to them but a doorway. Especially was this true of Gordon Hall. Tirelessly, with a little group of native attendants he went farther and farther from Bombay, getting every day closer to the people in the country, visiting religious festivals, marriage celebrations, and trying to get as clear a picture as possible of the religion of the people. He was constantly exposed to all types of contagious disease, and finally, on one such tour, he was stricken with cholera, and died after twelve short years of missionary service. The historian of the American Board speaks of him as "a superb missionary, a pioneer who gave tone and power to all the Board's undertakings, not alone in India but on every field."

His death was one of many in those first years. Professor Bradshaw, of Bangor Theological Seminary, on a recent visit to India, reported when he returned that the cemeteries were to him poignant witness of the great *cost* of this missionary venture, beyond any mere dollars and cents. The astonishing record of service, given so utterly without thought of self, poured out in such an abandonment of love and dedication, he had never anticipated—"for indeed our brethren died young." During the first twenty years of work in that little first mission of the American Board in the Marathi country, the list of missionaries who lost their lives in service is longer than the list of members brought into the church in the same period. The average missionary life was five years and three months. "Often," says our historian again, "the reinforcements could not come fast enough to fill the places of those who fell by the way." It was a costly business, this of sending the Christian message to India.

On Ceylon's Isle

Meanwhile the mission was thinking always in terms of wider service. One of their number visited Ceylon and wrote home urging the Board to take the tremendous opportunity available in that little island for service

among the Tamil-speaking people of Jaffna. Here was a strange situation requiring immediate help. Long before, the Portuguese had begun Christian work in Jaffna, but when the Dutch conquered the Portuguese they had taken over the work, had erected splendid buildings, established "glebes" or church lands, built residences for missionaries with gardens and orchards. But then in 1802, when the island was passed over to the control of the English, the Dutch had abandoned the mission.

And Christianity had never really taken root. In the first place, it had been compulsory, as a part of government practice. The entire population had been driven to church. Feeling the tension which this had caused, the English had immediately abandoned all church service, and the missionaries had been sent out to help hold the little company of Christians together. The so-called converts had therefore slipped further and further back, and the name "Christian" had become synonymous with all sorts of immoral practice, superstition, and even with disgrace.

It was to reinstate the Gospel of their Master that the American Board sent out five missionary families to Ceylon. They did not have to contend with the same conditions as those of the Marathi Mission. The buildings available were in fine condition; a splendid translation of the Scriptures had already been made in the Tamil language; they had little need of a printing press. Schools proved their most effective agencies for teaching the message and the laws of Christian life. But two of the missionaries sent out proved to be very effective in their use of the Tamil language, and began to preach within a year.

So great was the success of the schools, and so deep the interest, that although they did not by any means win large groups of people to their very new expression of Christian

The Missionaries Chose Madura, Capital of a Beautiful Territory

faith, they were accepted and their education leadership followed. Moreover, they were faced with a great demand for education for girls. Now at that time there were only three women on the island of Jaffna who could read or write, apart from the dancing girls in the temples, to whom a smattering of education had been given. Now the families agreed to put their daughters in school, provided the missionaries would really adopt them and become responsible for their safety, support, and moral welfare.

"They mingled with the crowds in the city as they do today also"

The object of the school was perfectly frank so far as the missionaries were concerned. They wished to provide suitable companions for the graduates of the Seminary, which was at that time turning out able and well trained young men as teachers and preachers. The girls were consequently kept in school from ages six to ten until their marriage—housed, clothed, and fed by the mission; then, if they married with mission approval, they received a dowry of twenty-five dollars.

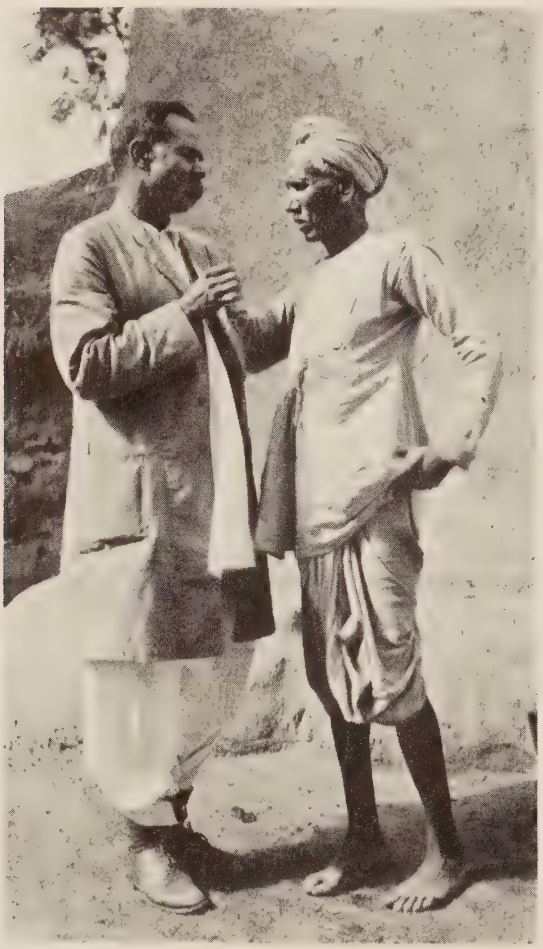
At one period of religious awakening or revival (several of which occurred, the most notable in 1830) thirty schoolmasters at one time acknowledged themselves as disciples of Christ and joined the Christian churches. From then to the present day the splendid leadership produced by those Ceylon Christian schools is one great contribution of our mission there.

The Madura Mission Is Begun

The year 1833 marked a new era in missionary service, for the charter adopted for India opened the land everywhere to the free occupancy of the Christian missionary; and the coming of substantial reinforcements to the Ceylon Mission sent Spalding and Poor out from Ceylon to the Tamil-speaking region across on the mainland. This was the main body from which the Jaffna settlers were an offshoot, and their language was of course the same.

The city of Madura was chosen as the center, partly because it was the "proud

capital of a vast agricultural territory," and partly because it was the center of the Hindu worship of South India, quite different from that of the North. Building on their experience in Ceylon, the missionaries began at once to open schools. Within a year they had established thirty-five schools, with a thousand boys and nine hundred girls enrolled—a perfectly astonishing record for that country where, though the Tamils were more liberal than many groups in India, education for girls was so unlikely and even impossible. In a very few years a more advanced school for leadership training of men was opened and became in time Madura College. Workers were brought from Ceylon to man the schools, thus avoiding to a large extent the necessity of using Hindu teachers.



Village Leader Talking with His Pastor

Three years later another mission was opened in Madras, but this one as a piece of "Union work." From that time our chief connection with Madras and its area has been in coöperation with other mission boards. We have no separate mission, but our one representative, Miss Coon, is part of the Madura Mission. Two English missionary societies were already on the ground in Madras and approved the suggestion of the American Board group that they undertake a publishing work for Christian literature so needed by the new Christians. Here a large printing press was established in 1838, and a stream of publications was put forth—books, magazines, Scripture passages and portions as well as whole Bibles.

In 1837, some twenty-five years after the beginning of our work in India, disaster fell in the form of depression in America! At a time when "the outlook seemed bright for advance" the missions almost suffered a complete collapse, due to the failure of the churches in America to rally sufficient funds for their support. One hundred and seventy-one schools had to be closed; five thousand pupils were dismissed. Says the historian: "The heathen exulted. Native converts were discouraged and scattered. Confidence was lost and the work crippled for long." The only bright feature was the noble behavior of some of the native teachers in the schools who voluntarily kept to their task though their small stipend was greatly reduced."

There is one further significant sentence which we like to read: "Evidently they (the missions) had within them the mystery of life, with all its recuperative powers, and as the missionaries looked back after the first generation to see what had been gained, their hearts were full of thanksgiving. Missions were fairly planted in the land where, a generation before, both natives and Europeans had sought to cast them out."

The Indian Church

By ALDEN H. CLARK

The Church Is Central

"It is the assumption of missions that all man's needs are fundamentally spiritual. In the process of meeting these needs the church is central."

These were the sentences with which Dr. Arthur E. Holt of Chicago began his address to the Prudential Committee on his recent return from India. He had been there as a lecturer in the new Graduate School of Social Work in Bombay, yet his first word to the Prudential Committee was that the church is central to all its work. Dr. Goodsell on his return from India was even more emphatic when he said: "The Christian church is the greatest thing in India." For over one hundred years the American Board has been at work in India and during that time the constituency at home and the missionaries on the field have represented varying theological positions and views of the church, but it is safe to say that from the beginning until today all would have agreed with Dr. Holt that in this enterprise the church is central.

Now, when you think of the church it is natural for you to picture to yourself people gathered for worship with pastors, Sunday Schools, young people's societies. In other words, an organization. When we say that the church is central, we are thinking of all these things, but we are also thinking of something more, for the church in India, as everywhere, is not only an organization but also a spirit that radiates out into the society that surrounds it.

Two years ago I visited Pastor Athishtam, the "circle" pastor of the region to the west of Madura, where the Kallars live. The Kallars are by tradition robbers, one of the criminal tribes of India, and Pastor Athishtam came from among them. He had been taken care of when a little boy by Dr. George T. Washburn, an American missionary, and revered him as his father. Now in gratitude for what he himself had received he is acting as father to promising Kallar boys in the "Washburn" Orphanage. He and his wife give much of their time to the children of the orphanage, surrounding them with the intimate Christian influence of their home. When we think of the church, in India, therefore, we must include not only the organization but such clear expressions of its best spirit as this work of Pastor Athishtam.

The Church Grows from Weakness to Strength

It is interesting to note that the missionaries in every one of the India fields organized their first little churches even before they had gathered a group of converts. In a letter dated July 13, 1818, five years after the landing of the first missionaries, they report the following action: "That we all be united as one church and as an association of ministers of Christ, and that the Sabbath nearest the first day of the month in each quarter be the day for our communion."

Into this church little by little converts came, and oh! how slow the process was at the start and how uncertain were the converts! Naturally such a new movement attracted not only men and women of deep religious convictions and strong character but also some eccentrics who were out of tune with their own social order and ready to welcome any change.

Yet from very small beginnings the church grew, sometimes rapidly, sometimes very slowly. There were cases of moral lapse, or

reversion to Hinduism or outbreak of caste prejudices, yet in spite of the receding waves and cross eddies the tide of Christian progress went on. Today as a result of the work started by the American Board over one hundred years ago, there are not only many churches in areas that we have turned over to other bodies, but in our present area there are 117 organized churches having a definite constituency or "parish" of something over 50,000 and reaching out with their vital influence to a population of approximately 4,500,000. The Christians live for the most part in India's villages although some are in big city centers like Bombay and Madura.

Pastor and Bhajan Band of an Indian village congregation, singing one of Tilak's hymns

Except in Ceylon where the capable, high caste Velalas responded to the Christian appeal, the Christians are mostly of outcaste or low caste origin, though a notable little group came from the upper classes. The downward drag of millenniums of sordid living is still strong upon them and all too often they yield to its insidious influences even as do Christians in any land. Yet, in cleanliness, in education, in family life and in strength of character Christians of lower origin are immeasurably above those from whom they came, and they have developed Christian leaders of rare spirit and unusual ability who are the peers of the best Christian leaders of the West.

The First Churches Were Western

The process of this development in churches in India has been interesting and varied but it follows in general the following course. When the first few earnest Indians left their old religion and became Christian they had to break from their old social background; their caste-mates repudiated them, and as a matter of sheer necessity they came to live in the mission compounds. It was natural that they should accept many of the western ways of the missionaries alongside of the vital religious message which they brought. They were loved and trusted by the missionaries whose work would have been impossible without them, but they were practically merged in the mission.

An illustration of outstanding service of this type and period was what was done by the Brahman convert, Babaji Raghunath, who went from Bombay with the missionaries when they first occupied Ahmednagar, and served as the ordained "elder" of the church which was immediately founded there. The striking success of the early years in Ahmednagar was largely due to Babaji. He was only one of a choice group of Indians who entered whole-heartedly into the Christian enterprise and into the leadership of the mission.

The Church Becomes Indian

It was forty-two years after the landing of the first missionaries in Bombay before the development of a distinctly Indian Church became the accepted center of the missionary program. Missionaries and nationals alike came to accept and work for the slogan which Secretary Anderson, who came to India on deputation in 1855 originated: "The development of a self-supporting, self-governing, and self-propagating church." It was after the visit of this deputation that missionaries first went out to live in the districts and started many village centers around which the Christian church has rapidly grown.

As churches sprang up it was natural for them to come together for counsel and mutual help. Indeed, in all three fields they developed a type of centralized government more Presbyterian than Congregational whereby Church Councils were organized having a good deal to do with the life of each of the local congregations. These Church Councils made general plans, financial, administrative, and evangelistic for all the churches. There was strong pressure all along the line to attain

self-support. Indeed, the actual date when self-support was attained in different places is recorded as an outstanding achievement. This led to the development of what were called "circle pastorates." A circle of villages, sometimes five or six, sometimes as many as twenty-five or thirty, were placed under a single pastor. In several of these villages there may be village schools with Christian teachers who are trained to carry on some of the religious services. In others there are simple village laymen who take the initiative when the pastor is not present, but the circle pastor has supervision of them all and receives his salary from the contributions of all.

Village Schools Are Under the Church Councils

The last sentences show how intimate has been the relation between Christian village schools and churches. School teachers have been practically assistant pastors for their villages. It is for this reason that Church Councils in the Madura and Ceylon areas, when they had grown strong enough to do so, took charge of the village schools. This system has its "outs." It often means that the circle pastor is himself an employer and an accountant and that he sometimes has had to have rather elaborate business relations with the educational department of the government. It also means that village teachers are sometimes picked for other reasons than educational efficiency. But the advantages have seemed to offset the disadvantages, for the circle pastor and the village teachers are part of one team all working together for the Christian service of the group of villages.

The Missionary Has a Vital Place

Where does the missionary come in in a system like this? The answer is that especially when he is a "district missionary" he forms a vital part of the picture. In the Madura Mission area the pastors are grouped together into five circles with a circle chairman over each. It is at the request and vote of the predominantly Indian Church Council that three of these five circle chairmen are still missionaries and that the chairman of the Church Council himself is a missionary. Missionaries who are assigned to church work are definitely placed at the disposal of the Church Council which votes them to this circle or that as it sees fit.

In actual practice the mission districts that have made the greatest progress have been those in which there was some Indian of outstanding quality working in closest fellowship with the missionary. An example of such a relationship was that between Pastor Samuel Joseph and Dr. Franklin Jeffery at Aruppukottai, and Pastor Shetiba Gaikwad and Dr. Edward Fairbank at Vadala. These men loved and respected each other and worked together, each holding up the other's hands. In such rarely beautiful relationships as these the attitudes and the experience of the Indian profoundly influence that of the American, bringing him not only wisdom but an enrichment of his own spiritual life, while the missionary, also, brings his own important contribution and experience to the team. It is no accident that under such combined leadership Aruppukottai and Vadala became the most progressive and successful districts in their missions.

Mrs. Ushabai Modak, rare-spirited Indian Christian leader, of Ahmednagar

It is a striking fact that as Indians have gained a more and more dominant voice in church affairs they have made insistent requests for more missionaries to work with the church. The reasons for this demand seem to be as follows:

(1) Because the missionary brings to the aid of the younger church the rich stores of experience and help of the older church;

(2) Because the presence and work of the missionary emphasizes the fact that the church is world wide in membership and spirit rather than purely Indian;

(3) Because the missionary is not involved in inherited caste and class feelings;

(4) Because the missionary represents the spirit of outreach of the western church and can help the Indian church in meeting its temptation to be self-centered and in keeping up its spirit of evangelistic outreach into the surrounding life of India.

The Indian Church Comes to Self-Expression

Our missionaries early realized that they could not well convey the Christian message to India unless they could speak the Indians' language. They did not as quickly realize that there is an Indian language of the spirit that Christianity must speak if it would reach India's heart. Christianity came to India in our missions in the Puritanical simplicity of form of American Congregationalism. Many Indians had a part in changing this into the warmth and variety of Indian expression, but Narayan Vaman Tilak was undoubtedly the great apostle of the Indian Way.

His hymns, with their beautiful words and their popular Indian tunes, sang themselves right into the hearts and lives of India. Others had been afraid of popular Indian tunes because of their connection with idolatry or low theatrical performances. Not so Tilak. He took these very tunes and composed such beautiful Christian hymns for them that after a time the old unsavory words were forgotten and the tunes were redeemed for a higher use. The vital importance of this in India lies in the fact that singing and intoning are at the heart of all her old religious expression. India is to be sung into the Kingdom far more than preached into it.

Some of Tilak's hymns were designed for marching, and bands of villagers, flags on shoulder and drummers and cymbal players in front, went through the villages to some distant Christian gathering, after the manner of Hindu pilgrims, singing as they went. One such band tramped 150 miles to a big gathering at Ahmednagar, giving their triumphant Christian witness in song as they marched. "What fear to him who belongs to the Lord" rings out the chorus of one of these marching songs, repeated again and again by singers, each time with greater fervor, the bodies of the singers swaying to the lilt of the music. Tilak's bhajans gave greater meaning to the harvest festivals, when village Christians brought to the altar

Dr. Bhaskarrao Hivale, Professor of Ethics and Philosophy in Wilson College—a dynamic leader of the Christian community in India

their gifts—this one carrying a fowl, that one bending under a bag of grain, the third leading up a goat.

This spirit of Indian self-expression has found its sweet singers and its characteristic forms in the Tamil area as well as the Marathi, and is gradually pervading the life of the church, leading to a new Indian Christian architecture, new forms for weddings and funerals, better imagery and ritual.

I was present at the dedication of a village church, built by the people after their own simple but effective pattern. Singing bands from many miles around came marching to join in the celebration. As each approached the village the local band went out to meet it and then led it back to the new church. It was a time of rich Indian color and great enthusiasm, ending in the inevitable simple common meal served on leaf plates. An American friend, as he was watching this scene, turned to me and said, "Surely Christianity is no longer a Western importation

here. It has become naturalized and will go on." Yes, it will go on and it will, in its deeper reaches, develop a unique quality, like that of the poet Tilak, which will bring a rich gift to the world.

Indian Churches Unite

Another way in which Indian Christianity is moving forward to meet its situation is through church union. Years ago Indians and missionaries, prominent among them those connected with our missions, began to say "Why perpetuate in India our Western divisions? Why not unite our little Congregational, Presbyterian, and other denominational churches into a strong Indian Church?" After much negotiation this led in 1905 to the founding of the South India United Church, and somewhat later the United Church of Northern India. You can't be a Congregationalist any more in these areas. You are a member of the United Church which seeks to carry on the best contributions of all the uniting groups. Especially in South India this union of about 250,000 Christians led to new enthusiasm and new evangelistic zeal. The gifts of each were put at the disposal of all and the whole movement was enriched. So successful was this union that the leaders said, "Why not carry it further?" As a result for over a decade the Episcopal Churches resulting from Anglican missions, the Wesleyans, and the South India United Church have been patiently and prayerfully working toward a union that will be a great step forward, embracing the two most divergent elements of the Protestant Church. In this movement our own Dr. John J. Banninga is a conspicuous leader.

Church and Mission Work Together

As the church grows in strength is it taking over all the work started by missions, hospitals, higher schools, colleges, and all? The answer is "No!" The church as an organization isn't taking these over in India any more than it runs them in America. What is happening is that in all three of our areas Indians in the governing councils of the mission are equal or superior in numbers to the American missionaries. In Madura this new organization is called the "Sangam" and has a majority of Indians, as do the councils of each of the mission institutions. In this way the church has indirect but increasing voice in everything that concerns the Christian movement. More and more Indians are taking positions of executive leadership. Here, as in the Church itself, it is the Indians who are insisting that more missionaries are needed, not to control but to coöperate as brethren working in a great common task.

The Indian Church in our areas is not immune to the spirit of narrow nationalism that is sweeping over the world, but so long as we of the West send our money and our men and women to work with Indian Christians in the on-going world-wide Christian movement, we may expect with confidence that India will play a significant part in building that greater inter-dependent and international brotherhood in which is the hope of the world.

Simple Village Church and Congregation

An Indian Christian's Gift

The beautiful hymn which is translated below shows Narayan Vaman Tilak in the typical Indian mood of *bhakti*, or complete religious devotion.

●

From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.

My food I'll get in serving Thee;
Thy thoughts shall be as eyes to me.
I'll live and breathe to sing Thy praise
From this time onward all my days.
Thy feet I choose, the world resign,
For Thou, from this day on, art mine,
Brother beloved and King divine!

To Thee I offer child and wife,
My home and all my worldly life;
To Thee this body, too, I bring,
To Thee surrender everything.
My very self henceforth is Thine.
O take it, Lord, for Thou art mine,
Brother beloved and King divine!

My thoughts and words are all of Thee,
Thou—Wisdom, Joy and Liberty.
Now Thee and me no rift can part,
One not in semblance but in heart.
Set free am I, and for me shine
The joys of heaven, since Thou art mine,
Brother beloved and King divine!

From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.

"My food I'll get in serving thee."—Such Indian crowds as this gather to listen to the Christian message as given in Tilak's Bhajans, or in the form of drama

"Planted Deep in the Furrows of Human Need"

By FRED FIELD GOODSELL

OUR missionaries are like spiritual seed planted deep in the furrows of human need. Humanity in India across the centuries has been ploughed by ignorance and superstition, by poverty and suffering, by fear and lust, by hate and greed. Today India's millions are ready as never before in her history for new seed. They are longing for better things than they have known. Many kinds of seed are being planted. Our missionaries are the seed of the Kingdom of God. They are planted deep in the furrows of the physical, mental, and spiritual needs of India's people. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

How do our missionaries in India think of themselves and of their work and of India's people? I am thinking of some I know very well, many whom I have visited on the spot in India. I have seen them at work. I know what they are trying to be and do. I know the difficulties they face and I know what gives them deep inner joy.

Three things are true of most of them.

(1) They realize that Christianity at its best is a way of life and that there is little value in going as Christian missionaries to India or anywhere else, unless one's life is clear evidence of the truth of Christianity. India has many religions. They range all the way from crude superstitions to refined philosophies. Every day there beats in upon the minds of our missionaries the fact that the people of India stand in need of one thing most of all: the life-transforming power of Christ. "If any man be in Christ, he is a new creature." Our missionaries try to live as they pray. I recall seeing an acted Christian prayer in one of the villages of Southern India. My companion and I had stopped for a brief visit in the home of a Christian teacher. The house was very small and unpretentious but very neat. Its tiny garden was a delight. Unfortunately as we stopped a crowd gathered about the house, and with no regard for the garden, trampled it down. Our friend was the soul of self-control and patience even though we could see she was deeply grieved. I call that an "acted" prayer for it is one thing to pray for patience and self-control, and another and equally important thing to show such qualities under provocation. To be a Christian means living a life that is full of vivid examples of Christ's love. Missionaries realize that and make it their daily purpose to show to others the Christian way of life and thought.

(2) The missionary has to learn many things beside the language of the people among whom he lives. The leap from American surroundings and customs to a strange country is not as puzzling as it was one hundred and twenty-five years ago when missionaries of the American Board first went to India, but it calls for deep confidence in the power of faith and love. Missionaries have learned a secret which not only robs the experience of most of its difficulties but fills it with real joy. That secret is to forget oneself. I am thinking of one of our younger missionaries who identifies herself so genuinely with the people among whom she lives that her friends say they seldom think of her

as a foreigner. They find her looking at life through their eyes and eager to help anyone and everyone. Her spirit is contagious. People are really happier when they forget themselves and lose themselves in doing what they can to brighten the lives of others, including the members of their own families.

(3) But we must not think of our missionaries in India as waiting around, trying to find out here and there what they can do to help. They all have specific work to do. One is a nurse, another a physician, another a teacher, another a counselor of local pastors, another an agriculturalist, another a writer, another a social worker. We think of the names of some of the families who for three or four generations have sent sons and daughters back to India as missionaries—the Humes, the Fairbanks, the Scudders. These have been people of tremendous energy, great special gifts, and definite purpose, each with a distinct work to do.

Experience has shown what will help India most. The lines of constructive work are fairly clear. The ideal mission and missionary knows just what to do and is prepared and disposed to do it well. One of the great British industrialists in India told me that he so admired the skill, as well as the spirit, of one of our medical missionaries that he persuaded his firm to provide our hospital in that city with excellent X-ray equipment. A group of Indian friends, not Christians, came to think so much of the good judgment, competence and kindliness of another of our missionaries in a great city that they offered to meet his entire budget. Many missionaries are disturbed by some modern trends of thought and life, both national and international. They are deeply concerned that India should find the right way of life and that her millions should have the opportunity to live and work and think and worship as human beings should live and work and think and worship. But they also realize that they can probably help most in the great task by doing their own particular task well and in all their work reflecting the spirit of our Master who came "not to be ministered unto but to minister and to give his life a ransom for many."

Women at the Well, in Ahmednagar

Schools for the People

FROM the historical sketch given earlier in this pamphlet one thing stands clear: that these Protestant missionaries sent out under our Congregational-Christian churches were concerned with education as one of their finest ways of service to the people and of Christian evangelism as well. In our three missions in India and Ceylon we have today thirty-four educational institutions, of which twenty might be listed as secondary schools of high school rank or its equivalent. The rest include various types of schools, colleges, seminaries, and institutions for specialties such as kindergarten training.

The first emphasis was of necessity on the three R's in the vernacular of the people, though it was early found that the best way to teach the ideals of character and personality implicit in the Christian message was by a more constant contact than a day school could ever offer. Consequently even schools of the most elementary standard were started as boarding schools. Today elementary village schools are directed by the Christian Church for the Christian community under the leadership of the Church Council and the pastor. It is the mission's function to train the leaders for those little schools, rather than to administer the schools themselves.

Roughly speaking there are three stages of education in our missions in India, just as there are in this country—elementary, middle, and higher schools. Sometimes the middle school is of high school standard just as with us, but just about as often it takes in anything above the fifth or sixth grade, beginning, in other words, at any point where the villages round about have been forced to leave off in the education of the children of the community. And the higher education is often not equivalent to a college with us, but a professional or vocational training school, engaged in the process of turning out well-equipped, experienced leaders.

Our Missionary Schools

The three missions differ slightly in their educational emphases, as they do in other ways.

In the Marathi Mission smaller rather than larger schools are usual. There are two types. First, city high schools, chiefly for Christian children. We have two high schools, one for boys and one for girls, in the city of Ahmednagar, both concerned largely with the training of the children of Christian families, few of them being "boarders." In Sholapur the Woronoco School for Girls serves chiefly as a practice school for kindergarten training and as a Christian high school. In Bombay the Byculla Boys' School has been made independent by its "famous" Indian principal Mr. Buell, Brahman by birth, Christian by life and work, who recently retired, beloved by all the community.

In addition to these city schools, in each of our rural stations—Wai, Rahuri, Satara, Vadala—are "station schools," in other words schools which serve as the center of the villages round about for education through about a junior high school standard, usually separate for boys and for girls.

It is astonishing to see the number of pupils and the terribly small expense involved in these very necessary station schools. In Wai, for example, there are two hundred in the station school. The cost of the entire school is put at $672.82 for a full year, of which but $184 comes from America. Let it be remembered that these children come from India's rural families, where the average annual income is approximately $40.

In the Madura Mission a most carefully worked out system of district boarding schools is in operation. Someone has said the Madura Mission is "institutional-minded." Madura, with its outlying suburbs of Pasumalai and Rachanyapuram, serves as the training center for all branches of higher education and leadership training. Then the entire Madura Mission has been divided into

Corner of the Art Club, Ahmednagar High School

districts for the process of evangelism and education as well as rural extension with a boarding school in each.

These boarding schools, as they are called, at Aruppukottai, Manamadura, Batlagundu, Dindigul, and Tirumangalam, are organized on much the same basis in each case. Three of them have Indian headmasters or managers. There are separate hostels for boys and girls, and in most cases separate class work. They are very close to the life of the people; are fed by countless little village schools and they send the cream of their crop to one of the three higher institutions in the great city at the center.

In Ceylon increasingly the government is developing a fine standard of education with which our mission is in full coöperation. The splendid Inspector of Schools and the Director of Education for the section have looked with considerable approval upon the type of "vernacular" education provided by our mission, with the chance to give the people what they most need. They have encouraged it often with grants from government funds.

Two of the schools—one for boys at Tellipallai and one for girls at Uduvil—are what is known as bi-lingual schools. In each case there is a Ceylonese at the head, and education in all branches is conducted in Tamil, the language of the people, though English is taught as a foreign tongue, just as languages are taught with us. At Uduvil there is also a Girls' "English" School, designed to fit girls more particularly for college training and teaching in schools requiring English as the medium.

One of our most interesting schools is the School of Home Arts at Udupiddi, which is, as its name implies, a school for home makers.

From the middle of the nineteenth century when, stimulated by Alexander Duff and Lord Macauley, India fell under the doubtful and unfortunate spell of English education as a requirement for life, our missions have been face to face with the government standard which they themselves believed offered serious handicaps for the best interests of the people. The English language has everywhere been accepted in India as the medium of education, and only recently has there been a shift to a greater emphasis on vernacular. Our missions have insisted that the quality of English teaching should be as high as possible, and under the direction of carefully trained American missionaries, but that at the same time the schools should prepare pupils for life in Indian villages, and to that end careful training in their own tongue and their own life conditions has been increasingly included.

Leadership Training

Officials of the British government and Indian leaders have frequently paid tribute to the devotion of the missionary, as expressed in a constant and loving service to the young people of India through the schools and colleges. Moreover, they have called attention more than once to the high quality of the product turned out from the Christian higher schools, inspired to throw themselves for full time service into the life of the church, the service of the poor and needy in their own country, and the uplift of the masses and their education. The credit goes to the colleges and to the group of personalities with whom, from the very beginning, these young people lived in daily association, catching from them the spirit of Christ even when they did not catch an enthusiasm for the church.

Today we still maintain a share in several forms of leadership training. Part of that share is through the united colleges, which, started by other boards or by our own, have broadened their scope till they have become

The Chapel, Madras Christian College for Women

Country School of the Better Type in Ceylon

educational centers for several great mission areas. The highest in standard in which we are coöperating is *Wilson College, Bombay*, where Bhaskarrao Hivale is our representative in the Chair of Philosophy on the campus of this very fine Union college. In Madras, Edith Coon represents us on the staff of the *Woman's Christian College*, one of the most distinguished educational institutions for girls and women in all India, with its affiliated high school and nearby St. Christopher's Training College. *The American College in Madura* was until recently regarded as solely an American Board project, but since the time of the Lindsay Commission it has been named as one of the training centers of India, though still supported largely by our fellowship. The same thing is true of *Jaffna College, Ceylon*, which has become entirely self-supporting now and receives no Board grant, but which is built up largely from our Tamil-speaking church group on the island and supported largely by gifts from Congregational-Christian people in America.

The Union Women's Medical School in Vellore is the only institution in South India to which women may go for medical training.

The Theological Schools in Bangalore, Poona, and Pasumalai, and the Bible Training Schools at Ahmednagar and Uduvil, era preparing pastors and religious workers for their tasks with the Indian Church.

So much for the colleges; but there are other forms of higher or vocational education. At Pasumalai we have a fascinating trade school in which sixty students are getting actual experience in building, carpentry, printing, machine shop practice, and various other arts and crafts. The training school for rural leaders, also at Pasumalai, combines teacher training, some trade work, and a good deal of agricultural education for rural pastors and teachers. Here radio, playground supervision, horticulture, and "refresher" courses for teachers already holding active positions, are included in the splendid service offered to a large rural area.

At Sholapur the Mary B. Harding Kindergarten Training School graduated thirty-two rained kindergarten teachers, every one of whom passed government examinations and stepped out to fill much needed vacancies.

In Ahmednagar we coöperate with the Presbyterians in the Union Training College, virtually a normal school. The Presbyterian Principal, Horace Wright, made that Union enterprise even more significant and practical when recently he married Ella Hoxie of Sholapur, one of our most successful missionaries.

The Schools of Pasumalai Give Agricultural Service to a Large Area

The Work of Healing

At no point does the loving life of the missionary as a reflector of the purpose of God for mankind and his will for their relationships with each other demonstrate itself more perfectly than in the work of the medical missionary. We have to see that work against the background of ancient caste and superstition to appreciate it fully. We have to remember that in Hinduism the depressed class groups can not be touched or cared for by one of a superior caste, except by one whose feeling regarding humanity has been quickened beyond that of the rank and file. We have to realize, too, that there is no motive power in most of India's background to give a sense of responsibility on the part of those to whom abundant life has been given, for the less favored, the oppressed, and the exploited.

So comes the Christian missionary with an entirely new philosophy and life. Day by day he lives his gospel of love. As one woman put it, "God must be quite like him." So from the early days of the missions doctors and nurses have been sent to all three of our missions in India.

Each of our missions has one large hospital in which most of its medical work is today concentrated. In the Marathi Mission this is the hospital at Wai, ministering to a large rural area. It is under the leadership of "the Doctors Beals," as they are lovingly called—Dr. Rose and Dr. Lester Beals. Mrs. Beals, whose picture is on page 23, is one of the most charming women in the world; and her loving personality—together with the splendid leadership of her husband, have made of the Wai Hospital a fine example of the kind of institution well adapted to India's own life. It does not run to pretentious buildings, though since the gifts of Dr. Willis F. Pierce the quarters are quite adequate, with new administration building, maternity extension, and sanitary buildings. With the Beals is Dr. Walter Hume of the "famous Humes," for three generations missionaries to India. This hospital gave in 1937 more than 19,000 treatments, though its grant from America was only a little over $900.

One of the most interesting features of this hospital is that in order to make its

Willis F. Pierce Memorial Hospital, Madura

motives clear to its constituents and to help build up health education, relatives of the patients are allowed to come with them and to remain in quarters outside the hospital, cooking their own meals picnic style, and spending a large part of the time right within the hospital itself. A visiting American one night at ten o'clock counted nine relatives of one patient, asleep on the verandah outside, and in the room itself, even under the bed. A somewhat astonished protest from the visitor brought forth the information that from just such a family a woman in a little village had been able to spread information about the hospital and its work, to advise in the care of mothers and babies, and even to secure the vaccination of a large portion of the village population. Her confident expression of "I saw it in the hospital" was worth a great

deal of professional education in her village.

Apart from this hospital, we have in the Marathi Mission a Child Welfare Medical Center at Satara, a leper asylum at Sholapur, and dispensaries at Vadala, Bombay, and Sholapur.

In the Madura Mission the central hospitals are in the city of Madura: one large one for men, the Willis F. Pierce Memorial, and the American Hospital for Women and Children. The Women's Hospital is one of the most beautiful of our American Board institutions as far as property is concerned; and it contains, too, one of our most interesting personalities—Dr. Grace Kennett, a beautiful Indian woman, who, given to the hospital when she was a tiny baby, was brought up as a child in the Birds' Nest (the orphanage connected with the hospital), and educated clear through to the M.D. at Vellore Union Medical School for Women, after which she came back to her own birthplace, and is now a loved and valued member of the medical staff. Her picture heads this article.

In addition to these two hospitals there is a smaller hospital at Pasumalai; a hospital for missionaries chiefly at Kodaikanal in the hill resort; a dispensary in connection with Madura College; and a leper asylum at Manamadura.

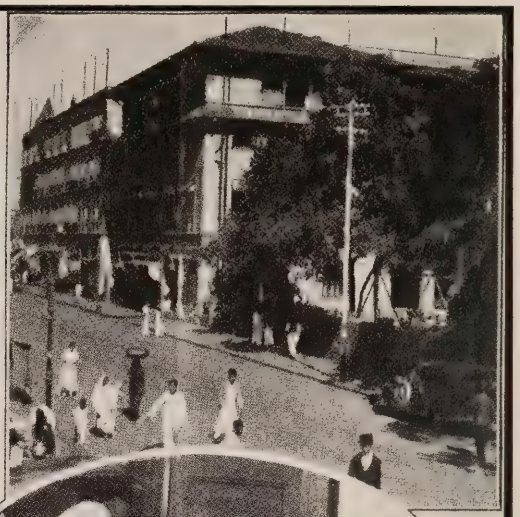
In the Ceylon Mission two hospitals share the work, one for women at Inuvil and one for men at Manepay. In addition to these two, our most notable institution is the Willis F. Pierce Memorial Nurses' Training School, where nurses for both our hospitals and for many others are trained.

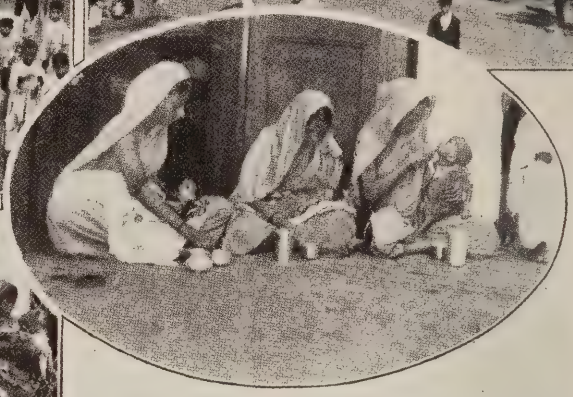
At the bedside of pain and in moments of suffering, the medical missionary makes his gift of love in our behalf.

The Hospital at Wai, India

The Drug Department of the Women's Hospital

Neighbourhood Service





THE NAGPADA NEIGHBOURHOOD HOUSE, BOMBAY, IS A CENTRE DEDICATED TO NEIGHBOURHOOD SERVICE THROUGH A MULTIPLICATION OF FRIENDLY CONTACTS. ITS INTERESTS ARE AS BROAD AS LIFE ITSELF, INCLUDING ACTIVITIES IN THE GENERAL FIELDS OF EDUCATION, PUBLIC HEALTH, RECREATION, AND NEIGHBOURHOOD AND PUBLIC SERVICE. THE DOORS OF THE NEIGHBOURHOOD HOUSE ARE OPEN TO ALL, AND ITS FACILITIES ARE USED BY MEN, WOMEN AND CHILDREN OF ALL COMMUNITIES. OVER 1,000 PEOPLE DAILY TAKE ADVANTAGE OF THE 115 FIXED APPOINTMENTS OFFERED BY THE NEIGHBOURHOOD HOUSE EACH WEEK.

New Days, New Ways

Social Service and Rural Reconstruction

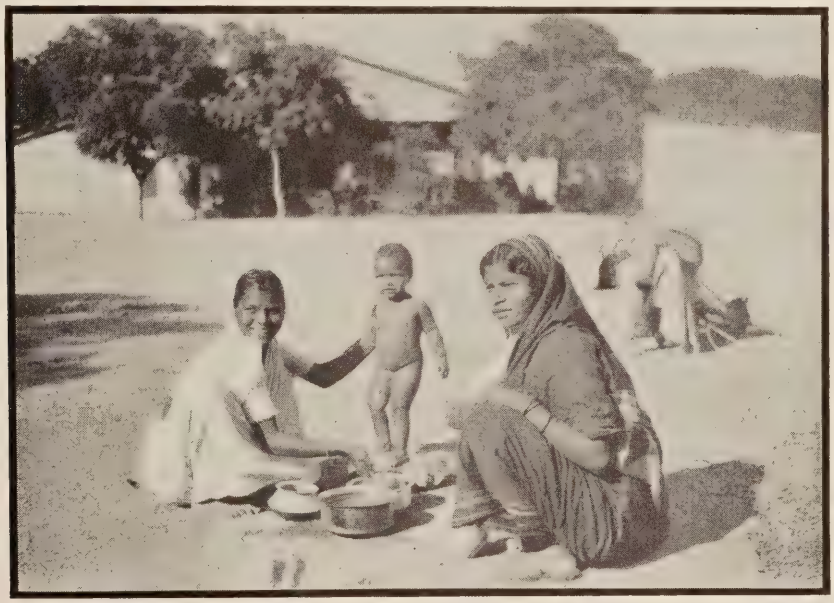
SOCIAL service is not a new thing for missionaries. From the very beginning the poverty of most of India's millions, the oppression of the outcastes, the waste of life, the exploitation of women and children, made an irresistible appeal to those who came to serve in the ministry of Jesus. In recent years newer ways of expressing the creative spirit of Christ in society and of removing wherever possible the very roots of man's disabilities have been developed.

Our social reconstruction service follows in general four main lines:

1. *Social service in city or community.* Through neighborhood houses, welfare centers, dispensaries and clinics this is carried forward. The Satara Friendship Center has put chief emphasis on all sorts of service to women and children in the city and surrounding villages. In Sholapur, Gates Memorial Hall reports an attendance of over 120,000 a year in classes for adults, lantern lectures, movies, musical activities, organized charities, and baby welfare. Wai Station has a Child Welfare Center and dispensary; Ahmednagar has a particularly effective industrial effort for poor women and the Bible Training School makes social service in city and village an integral part of its course.

But Bombay has our largest, and most highly developed center—the Nagpada Neighborhood House. From six A.M. to nine P.M. the center is crowded in all departments: classes, clubs, nursery school, baby clinic, recreation center, movies, social gatherings, lectures, music, employment service, family adjustment center, dispensary. Yet for this we have for years made no grant except the salary of Dr. Manshardt the Director; for the budget is given by the public of Bombay. Dr. Manshardt is now giving much of his time to the work of a great Indian foundation, including the conduct of a graduate school for social workers, in the Neighborhood House building.

2. *Relief and reclamation of specially afflicted groups.* In addition to constant work



Baby Welfare Centers Spread Their Message to Homes and Villages

In the School for the Blind, Bombay, Boys and Girls Are Given Hope, Love, Skill and Opportunity

through the church for the uplift of the outcaste people, which has been carried from the beginning, our missions have conducted centers for other groups in specific need. The School for the Blind in Bombay is one such work. There are also two centers for the care and cure of lepers: one in Manamadura, and the other in Sholapur. Apart from some personal service rendered by our missionaries, this work owes its support to the American Mission to Lepers and to government grants.

The most extensive reclamation being done by our missionaries, however, is the work for the so-called Criminal Tribes, in both the Marathi and Madura Missions. In the Madura district these tribesmen remain in their own villages and government gives special grants to the mission for village schools and for the higher education of boys and girls in our vocational boarding schools. Already we have pastors and other leaders of transformed Christian life who came from such background. In Western India thousands of these hereditary robbers have been gathered in settlements and the largest of these, containing about four thousand, has been in charge of our mission. So effective has been this work that more than half of the settlers have already been freed from all restraints and now live in the "free colony." Others work by day in mills, coming back at night to their huts in a big barbed wire enclosure. The main reliance for the redemption of these people is on the schools for a thousand boys and girls and on personal contacts of many sorts with the adults. Government carries full support of this settlement. The American Board gives only a small subsidy to the Christian church which ministers to the "Crims" and the workers.

3. *Rural Reconstruction.* The new interest of the church in the distinctive problems of rural populations is reflected in our work among India's villages. A many-sided program is developing in which school, church, farm, medical center, training institute, are linked in service. Pasumalai Training School invites 100 farmers to be guests of the school for a Farm Day demonstration; it also provides a two weeks' refresher course for rural teachers, and a two-day conference for those who cannot afford longer time.

The American College, Madura, has undertaken extension work in some villages in its area, the students and professors cooperating in a program of sanitation, adult education, well building, cooperative credit, and general community betterment. All this of course is training a generation of lawyers, teachers, preachers, who will be alert to the needs and problems of the village rather than weaned away from village life.

Lucy Perry Noble Institute is entirely

designed to train village girls to go back, as most of them must, to a tiny low caste or outcaste home and achieve a more abundant life there. Model cottages, serve to keep "home economics" on an Indian village level. Work in the rice fields, a poultry raising project, the same type of project as that done by 4H clubs—all these, with home nursing and much education in the Christian faith and life, give to the girls "something to live on" however slight their formal education may be.

Vadala is a village in the heart of village India and is making its entire program one of all around approach to village needs. The central boarding schools teach improved agricultural methods and home making. A simple hospital is a center for rural health education, and there is a well adapted program of religious education.

Ralph and Mildred Keithahn—he a pastor with rural background—she a doctor—are supported independently by the gifts of friends and are giving themselves to free experiment in community service in cooperation with socially minded non-Christians. At the invitation of the Harijan Sevak Sangh ("the brotherhood for the service of the outcaste" founded by Mahatma Gandhi) they have gone to Kengeri near Bangalore to help in its all around program. In the summers they have had charge of an Ashram, or center for simple common living, at Kodaikanal, where missionaries and Indians work and pray together on terms of intimate fellowship.

4. *Adult Education.* The latest movement for general social betterment in which the missions are taking an active part is that for adult education. This was given a new turn by Dr. Frank Laubach, of our Philippine Mission, who was invited to bring to India the successful method of rapid teaching for illiterate adults, which he had developed in the islands, also the contagion of his own great enthusiasm. In Western India Dr. B. P. Hivale has taken the lead in publishing the necessary charts and simple books. Almost incredible results are sometimes secured. Villagers who have learned to read are encouraged to teach others. The movement is not only bringing ability to read to many thousands, but is giving stimulus to all sorts of other community enterprises.

From the beginning missionaries have realized the importance of good Christian literature. Not only have they done much in the translation of the Bible, but they have produced biographies and textbook courses of many types. Weekly Christian periodicals are edited by Dr. J. F. Edwards for Western India, and by the Tamil leader, Mr. C. H. Cook for the Jaffna area; while Dattupant Tilak, son of the great poet, is now producing on his own initiative an able vernacular magazine called "The Christian Citizen."

In these and other ways Christ's message touches many sides of India life.

Girls at Vadala School Learn Poultry Raising First Hand

The Roll Call of Missionaries in Service

CEYLON MISSION

Bicknell, Mrs. John—Vaddukoddai
Bookwalter, Miss Lulu G.—Principal, Girls' School, Uduvil
Bunker, Rev. and Mrs. Sydney K.—Principal, Jaffna College
Clark, Miss Lucy K.—Principal, Union Training School, Uduvil
Curr, Miss Isabella H. (M.D.)—Head, McLeod Hospital, Inuvil
Jameson, Dr. and Mrs. William J.—In charge, Green Memorial Hospital, Manepay
Kennedy, Dr. and Mrs. Robert M.—McLeod Hospital, Inuvil
Lockwood, Mr. and Mrs. Edson C.—Teacher, Jaffna College

Associated with the Mission

Beals, Miss Annette (R.N.)—On staff, Green Memorial Hospital, Manepay
Peek, Miss Eva M.—On staff, Girls' School, Uduvil
Phelps, Mr. and Mrs. Carl W.—Principal, High Clerc School, Kodaikanal
Oppenheim, Mr. Theodore S.—On staff, Jaffna College

MADURA MISSION

Banninga, Rev. and Mrs. John J.—Principal, Union Theological School, Pasumalai
Bradley, Miss Sally E.—Rural educator, Lucy Perry Noble Institute
Chandler, Miss Gertrude E.—Head, Lucy Perry Noble Institute
Dudley, Rev. and Mrs. Raymond A.—In charge churches, schools, work for robber castes, Tirumangalam
Flint, Mr. and Mrs. Edgar M.—President, American College, Madura
Hardeman, Miss Katherine (R.N.)—Nurse, American Hospital for Women and Children, Madura
Harrison, Rev. and Mrs. Max H.—Principal, United Theological College, Bangalore
Hess, Rev. and Mrs. James M.—Professor, English Literature, American College, Madura
Jorgensen, Miss Helen M.—Capron Hall School (?)
Lawson, Mr. and Mrs. James H.—Teacher, Trade School, Pasumalai
Lorbeer, Mr. and Mrs. Lloyd L.—Manager, High and Training Schools, Pasumalai
Martin, Rev. and Mrs. Azel A.—Manager, Boarding School; chairman, Madura Church Council; district work, Batlagundu
Nelson, Miss Olive L. (R.N.)—Nurse, Woman's Hospital, Madura
Nichols, Rev. and Mrs. Edward G.—District missionary, Dindigul
Nolting, Rev. and Mrs. Edward L.—Teacher, American College, Madura
Roberts, Miss I. Mary (M.D.)—In charge, American Hospital for Women, Madura
Saunders, Rev. and Mrs. Albert J.—Professor, Economics, American College, Madura
Smith, Miss Bertha K.—In charge in Bible women and day schools, Aruppukottai

The Finished Product—Ceylon School Girls with Their Indian Stringed Instruments

The Missionary of Today Works with and for an Indian Church Whose Leaders Are His Colleagues

Thomas, Dr. and Mrs. Horace S.—Physician, Willis F. Pierce Memorial Hospital, Madura
White, Rev. and Mrs. Emmons E.—District missionary, Manamadura
Wilcox, Miss Katie B.—Principal, Orlinda Childs Pierce Memorial School and Capron Hall School, Madura
Wilder, Dr. and Mrs. Edward W.—Head, Willis F. Pierce Memorial Hospital, Madura

Associated with the Mission

Coon, Miss Edith M.—Vice-Principal, Women's Christian College, Madras
Keithahn, Rev. and Mrs. Ralph R.—General work, Kengeri
Thomas, Miss Marjorie G. (R.N.)—On staff, Men's Hospital, Madura.
Wallace, Miss Abbe J.—On staff, Orlinda Childs Pierce Memorial School, Madura

MARATHI MISSION

Beals, Dr. Lester H.—Physician, N. M. Wadia Hospital, Wai
Beals, Rose (M.D.)—Medical work, Wai
Brown, Miss Miriam D.—Educational and social worker, Criminal Tribes Settlement, Sholapur
Bruce, Miss Clara H.—Principal, Girls' High School, Ahmednagar
Day, Miss Lucille E.—Social service work, Sholapur
Edwards, Rev. and Mrs. James F.—English editor, *Dnyanodaya*; Principal, United Theological College of Western India, Poona
Fairbank, Rev. and Mrs. Robert W.—Principal, Vocational School, Vadala
Hammaker, Miss Margaret G.—Principal, Kindergarten Training School, Sholapur
Harris, Miss Gertrude—Principal, Bible Training School, Ahmednagar
Hazen, Rev. and Mrs. William—Supervision of station, Sholapur
Hieb, Rev. and Mrs. Stephen P.—Manager, Criminal Tribes Settlement, Sholapur
Hume, Dr. and Mrs. Walter F.—Physician, N. M. Wadia Hospital, Wai
Long, Rev. and Mrs. Loy L.—General work, Ahmednagar
Manshardt, Rev. and Mrs. Clifford G.—Head, Nagapada Neighborhood House, Bombay
Mix, Miss Katherine (R.N.)—Nurse, N. M. Wadia Hospital, Wai
Moulton, Rev. and Mrs. Joseph L.—District missionary, Rahuri
Nicholson, Miss Oline—Teaching, Criminal Tribes Settlement, Sholapur
Picken, Miss L. Lillian—Church work, social service, Satara
Ridley, Miss Florence M.—Nurse, N. M. Wadia Hospital, Wai
Rogers, Miss Miriam E.—Teacher, Mary B. Harding Kindergarten Training School, Sholapur
Swart, Rev. and Mrs. Winfield Q.—Principal, Boys' High School, Ahmednagar
Thomas, Mr. and Mrs. G. Ross—Treasurer, Marathi and Madura Missions
Wood, Miss E. Loleta—Head, Girls' School, Rahuri

Associated with the Mission

Cassen, Rev. and Mrs. Paul M.—District work, Vadala
Fisher, Mrs. Louise Gliem—Nurse in Satara
Korchagina, Dr. Maria—Medical work in Satara

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